x. *Upamana – comparison.* This helps to gain knowledge of a thing by comparison with another well-known object. The lesson on upamana is given by the word 'prince', used with reference to Duryodhana.

It is important to note that the practice of Transcendental Meditation spontaneously fulfils the quest of Karma Mimansa for action in accordance with dharma. Transcendental Meditation brings the mind to the state of Being. Being is eternal; It forms the basis of creation and therefore upholds the entire universe. When the mind gains the state of Being, it simultaneously gains the level of dharma. Therefore action by a mind held in Being is automatically in accordance with dharma. Transcendental meditation thus brings fulfilment to the teaching of Karma Mimansa.

Vedanta

Vedanta means end of the Veda, final knowledge of the Veda. The system of Vedanta is also known as Uttara Mimansa, meaning that it is an investigation into the last chapter of the Veda, the Upanishads. Whereas Jaimini's Karma Mimansa, or Purva (earlier) Mimansa as it is sometimes called, considers that portion of the Veda which is concerned with action, Vyasa's[9] Uttara (later) Mimansa, or Vedanta, considers that portion of the Veda which is concerned with knowledge. The main purpose of Vedanta is to educate man in the truth that complete knowledge of life is no other than life itself as it is lived naturally on the level of Being.

From a cosmic standpoint, Vedanta explains the relationship of the unmanifested absolute Reality (Brahman) with the manifested relative aspect of life by introducing the principle of maya. The word maya means literally that which is not, that which does not exist. This brings to light the character of maya: it is not anything substantial. Its presence is inferred from the effects that it produces. The influence of maya may be under-

9. Vyasa, the author of the Bhagavad-Gita, also expounded the system of Vedanta.

stood by the example of sap appearing as a tree. Every fibre of the tree is nothing but the sap. Sap, while remaining sap, appears as the tree. Likewise, through the influence of maya, Brahman, remaining Brahman, appears as the manifested world.

On the individual level, Vedanta explains the relationship of the absolute Self (Atman) and the relative aspect of individual life by the principle of avidya. Avidya, or ignorance, is nothing but maya in a coarser form. If maya can be likened to clear water, then muddy water is avidya.

Under the influence of maya, Brahman appears as Ishvara, the personal God, who exists on the celestial level of life in the subtlest field of creation. In a similar way, under the influence of avidya, Atman appears as jiva, or individual soul.

The lesson on Brahman is given by the word 'master'. The master, possessing the whole wisdom of life, is established in brahmi-sthiti, the state of Brahman, or cosmic consciousness.

The lesson on maya is given in this verse by the word 'raja', which means 'prince' or 'king'. A rightful king Duryodhana was not.

The lesson on Ishvara also is given by the word 'raja', or king. The king wields the highest authority on the human level.

The lesson on Atman is given by the word 'Pandavas'. The phrase 'army of the Pandavas' expresses that the Pandavas are not necessarily part of the army even though they are the masters of it. Likewise, Atman is separate from and not involved with the world of activity.

The lesson on avidya is given by 'seeing ... approached ... spoke'. Avidya, or ignorance, is at the basis of all the activity of individual life.

The lesson on jiva is taught by 'Duryodhana', of whom it is said that he saw, approached and spoke. It is the jiva which participates in activity.

The exposition of knowledge about life in Vedanta is so perfect that the ordinary level of human intelligence is unable to comprehend it. Therefore, as a necessary prerequisite for gaining knowledge of Vedanta, the level of consciousness must be raised. In order to become capable of understanding Vedanta, one's life must be lived on the level of the four qualities:

1. VIVEKA (DISCRIMINATION)

The lesson on this is taught by 'seeing the army' and 'approached his master'. It was through the power of discrimination that Duryodhana, on seeing the army, decided to approach the master and present to him the situation before finally plunging into battle.

2. VAIRAGYA (NON-ATTACHMENT)

The lesson on this is found in the word 'Pandavas'. The Pandavas were on the battlefield, yet the expression 'army of the Pandavas' depicts them as separate from the army, as though uninvolved with it. This makes it clear that the teaching of vairagya, according to this verse, does not involve abandonment of the activities and responsibilities of life. It is enough to remain uninvolved with one's possessions. Abandonment of possessions is no criterion of non-attachment.

3. SHATSAMPATTI (THE SIX TREASURES)

1. *Shama – control of mind.* The lesson on this is given by 'seeing the army' and 'approached his master'. Had Duryodhana not possessed this quality of shama, he could not have had the presence of mind to approach and consult his master.

ii. *Dama – control of senses.* The lesson on this is given by the expression 'army ... drawn up in battle array'. The army of the senses is drawn up, capable of functioning but not yet active. This indicates that the alertness of the senses does not discredit the principle of control of the senses.

iii. *Uparati – abstinence.* 'Approached his master' gives a lesson on abstinence. It suggests that the path to the state of enlightenment is true abstinence – abstinence from ignorance and bondage. This word has commonly been misunderstood to mean abstinence from activity.

The practical aspect of abstinence is Transcendental Meditation, because this practice is a direct way to transcendental consciousness, the state of enlightenment. After gaining transcendental consciousness by the inward stroke of meditation, the mind comes out to engage in activity. This process of repeatedly gaining transcendental consciousness and then engag-

ing in activity results in making permanent the state of enlightenment. It is therefore clear that the teaching on uparati, or abstinence, in no way involves falling into inactivity or abandoning activity altogether.

iv. *Titiksha – endurance.* The lesson on this is given by 'army ... drawn up in battle array'. The army, whose function it is to fight, endures non-activity. The essence of endurance is to take all things as they come.

v. *Shraddha – faith.* The lesson on faith is given by 'approached his master'.

vi. *Samadhana – mental equilibrium.* The unmoved state of the 'master' presented in this verse gives a lesson on mental equilibrium.

4. MUMUKSHUTVA (DESIRE FOR LIBERATION)

The lesson on this is taught by 'approached his master'.

This analysis of the second verse of Chapter I serves as an illustration showing that every verse of the Bhagavad-Gita is valid and its truth verifiable in the light of the six systems of Indian philosophy. At the same time it has been shown that the aims of each system are fulfilled through the practice of Transcendental Meditation.

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